THE PACIFIC

A religious and family paper

Pacific Theo Sem
Reading Room

Volume LV. SAN FRANCISCO, MARCH 9, 1905 Number 10.

A PRAYER.

Lord, speak to me, that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the rock, and strong in thee,
I may reach out a loving hand
To wrestle with the troubled sea.

O teach me, Lord, that I may teach
The precious things thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O use me, Lord, use even me
Just as thou wilt, and when, and where,
Until thy blessed face I see,
Thy rest, thy joy, thy glory share.

—Frances Ridley Havergal.

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Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, March 9, 1905.

The Pacific Coast in Brief.

Two fine and suggestive illustrations in the Overland Monthly for March are: "A field of sweet peas; March in California;" and a beautiful cluster of cherries, with the words, "March; cherries are ripe in California."

Arrangements have been made so that persons from the East wishing to attend the Portland exposition can go or return by way of California. The round-trip rate from Chicago to Portland, including San Francisco and Los Angeles, will be $67.

It looked for a while as if the "Christian" church would abandon the idea of holding its annual convention in San Francisco in August, the railroad rate not being satisfactory. But the decision has been made that it is best nevertheless to go on with the plan.

The Rev. Dr. Thomas F. Day of the San Francisco Theological Seminary, expects to start next week for France and Germany, having leave of absence from Seminary duties for several months for the prosecution of studies abroad. Dr. Day will be accompanied on the journey by Dr. Bade of Pacific Seminary, whose trip we announced two weeks ago.

The article on page 16 of The Pacific last week, entitled "The Japanese Immigration," should have been credited to our Methodist contemporary—The California Christian Advocate. We intended it to supplement our own editorial on the first page, and thus to show to some extent what the sentiment is among many Christian people. For it is safe to say that an editorial in a religious paper sets forth the sentiment of many more than the editor.

The Rev. William Horace Day, pastor of the First Congregational church of Los Angeles, was in San Francisco this week and spoke concerning the recent evangelistic meetings in Los Angeles. Evidently that city was wonderfully moved. Mr. Day states that the revival spirit goes on and that the harvest of good results continues. Hundreds of persons have already united with the churches and hundreds more are expected to enter soon. Mr. Day's message to the people of San Francisco, who met on Tuesday to arrange for Dr. Chapman's coming in November, was one of inspiration. It beckoned them forward.

The Rev. Dr. R. F. Coyle of Denver, Colorado, has spoken several times hereabouts during the last few days concerning the evangelistic meetings in Denver and always in such a manner as to give great encouragement for effort along this line. Dr. Coyle stated at the union meeting of the ministers of San Francisco and vicinity on Monday that the good work in Denver is still going on, and that many persons who did not sign cards or in other ways express desire to live the Christian life are coming forward now without solicitation and are asking to be received into church membership. The last Sunday of February Dr. Coyle received 160 persons to membership in the Central Presbyterian church of which he is the pastor. In his talk on Monday Dr. Coyle stated that the personal work had figured largely in bringing about the results in Denver.

There was a close connection between the saloon and the senators who were found guilty of bribery and expelled from the California legislature. Jordan was the man who passed the money, and according to the testimony he found Senator Emmons in Hanlon's saloon. Senator French received his money on the way to another saloon, called the Irish tavern. Senator Wright received his in the lavatory of the Irish tavern. Emmons and Jordan went together to take a drink after the transaction had been ended. A saloon was the headquarters of all the parties concerned, the place where they consulted, both before and after the transaction. Senator Wright's bondsmen are saloon men, and one of the bondsmen of Emmons is a saloon man and a brewer. The saloons are quite apt to be linked closely with such things as this. It is a prolific breeder of just such things.

In a recent sermon the Rev. Dr. M. A. Matthews of the First Presbyterian church of Seattle not only took strong ground for the union of all branches of the Presbyterian church in this country, but expressed the opinion that Congregationalists and Presbyterians might with great profit to all concerned come together. Localizing the matter, he said: "You could see what the two denominations might accomplish by imagining the union of the First Presbyterian church and the Plymouth Congregational church. Look at the decrease of expense and the increase of efficiency!" Of course there are those who claim that under such unions there would be no increase of efficiency. And perhaps not in the case of churches as large as these. Certainly not under present methods of church work. But the methods would then be changed. And we are of opinion that they ought to be changed. The methods of church work are not suited to the age in which we live. However, we are not expecting any such millennial conditions to be ushered in soon. Whatever Christian union we are to have will be a growth.

One wonders as he reads the article in the Century for March, concerning Mr. Burbank as "a wonder-worker of science," to what Santa Rosa minister, past or present, the reference is in the paragraph which reads: "One day a minister in Santa Rosa, California, where Mr. Burbank lives, invited him to attend church, that he might listen to a sermon upon the work he was carrying on. He accepted the invitation, and was forced to listen to an address violently denouncing him as a foe to God and man, one who was interrupting the well-ordered course of plant life, destroying forces and functions long established and sacred, reducing the vegetable life of the world to a condition at once unnatural and abnormal." Perhaps no minister ever did exactly this. But it is not easy to account then for the statement in a magazine of so high character as

the Century. But whoever it was who thus denounced Mr. Burbank, he has of course seen his mistake ere this and will not be so rash in the future. The article in the Century, to which reference has been made, is the most interesting and illuminating concerning the remarkable work which Mr. Burbank is doing that has come to our notice. It is not surprising that as knowledge of this work has gone out over the country and the world thousands of people, many of them from distant parts, have gone to Santa Rosa to see with their own eyes the wonders which he has been working. It is said that more than six thousand persons, some of them the pick and flower of the scientific life of two hemispheres, made this pilgrimage last year and that thirty thousand letters were received from all quarters of the globe, asking for more information. A man who can cultivate the cactus of the desert into an edible and nutritive plant shorn of its thorns and freed from its woody substance so that man and beast may delight in eating it in any shape, is likelv to have information to give. So also the man who can select from an hundred thousand young fruit trees, or flowers or vegetables, with unerring judgment, the one only which is fit to live. It is said that in the production of the "white blackberry" Mr. Burbank chose one plant out of sixty-five thousand; that all the rest were found wanting and were burned. It seems almost incredible, but some of the results of this wonder-worker's experiments are: Three hundred thousand distinct varieties of plums, differing not only in keeping, shipping and canning qualities, but in foliage and in form of fruit; sixty thousand varieties of peaches and nectarines, and thousands of varieties of other fruits and nuts.

THE OAKLAND EVANGELISTIC MEETINGS.

The evangelistic meetings in Oakland opened up with an inspiring meeting for men in the First Congregational church Sunday afternoon. Not less than fourteen hundred were in attendance and throughout the meeting was one of great spiritual power. Something like 600 went into an after-meeting and about 75 signed cards or went up and gave their hands to Dr. Chapman expressing intent to live the Christian life. Such an opening meeting was not anticipated and it gave great encouragement and hope to those who are praying and working for a revival.

In the evening in the same church the Rev. Dr. Chapman addressed a crowded house, the aim being to bring Christian people into that sympathy and co-operation which would make the coming services fruitful. He stated that there was never a great awakening which did not start with prayer. He plead for consecration and purity of life, saying "I can hinder the power; so can you. Give yourselves wholly to the work, and the revival will come." Dr. Chapman said he had been nearly fifteen years in evangelistic work in one way and another, and that he never had seen such a year as the last had been; that it was evident that we were in a great world movement toward God.

In the First Presbyterian church the Rev. Dr. Ostrom spoke to a packed house on the subject of "Revivals," showing also the importance of prayer in every such movement and working thus and in other ways to prepare the people for the campaign upon which they were entering.

Many were turned away from these two central churches and an overflow meeting was held in the "Christian" church. The Rev. Dr. Robert Coyle of Denver, who had told on Friday evening in the First Congregational church of the remarkable work in his city, spoke in the Baptist church in the 23d avenue district; Rev. R. A. Walton in the East Oakland district and Rev. J. H. Elliott in the West Oakland district.

Monday evening meetings were conducted in each of the places here named. Dr. Chapman spoke to a large audience in the First Congregational church and a large number responded to the appeal to take a stand for Christ.

Dr. Ostrom spoke in the First Presbyteriaan church concerning the great sin of the world, a great Savior, and a great salvation. It was shown that the need in the lives of the people is not a change in location or environment, that it is a change of heart. Jesus was held up not as a being a little higher than ourselves; but as God manifest in the flesh; as one who never struggled up as man struggles up, but who came down from above to give life by his sacrificial life and death. At the close of the meeting several persons arose in response to the invitation. But it was not possible for the writer hereof to tell from the manner in which the invitation was put whether it was to express penitence for negligence in Christian living or to express for the first time desire to lead the Christian life. In the inqury room later several persons went forward and gave their hands to the preacher in response to his invitation to enter into the abundant life.

At this writing we have no report from the other districts as to the interest manifested. The plans are to make the week a busy one for all who have a mind to work, and results cannot be measured to much extent yet. Oakland needs Christ. We all need him, and it is to be hoped that he may in these days be brought with great power into the lives of all of his professed followers in that city and hereabouts, and that many who have never known him as a Savior and Master may be brought to yield themselves to him.

FURTHER WORDS ON THE JAPANESE IMMIGRATION QUESTION.

The sanest editorial on the Japanese immigration question which we have seen in any daily paper appeared in the Sacramento Union of last Friday. We quote from it:

"Perhaps up to this time we have had no greater access of Japanese population than the working of our domestic industries have called for. In spite of whatever may be said to the contrary, this country has needed the work of every man who has been in it during the past ten years, be he yellow, black or white. But it is not to be disguised that many persons of patriotism and wisdom are becoming concerned about the growing communities of Japanese on this coast, and particularly in this valley. It is not pleasant to see whole neighborhoods practically turned over to the Japanese, a condition which exists at more than one point in Sacramento county. On the whole we think a time has come when we should consider seriously the matter of discouraging Japanese immigration. That we have power to restrict it absolutely goes without saying, in view of the precedent already made in connection with Chinese immigration." But there is in this connection a question of expediency which we would do well to regard carefully. The Japanese are an exceedingly sensitive people and their spirit is absolutely reflected in the diplomatic attitude of their government. It has been declared that the authorities of Japan would easily find ways to discourage emigra-

tion if they were informed politely that it is unwelcome here; and it is further declared that to pass a hard-and-fast restriction law like that which now bars Chinese immigration would be a deadly affront to the Japanese national pride. We believe, therefore, that it would be the part of discretion to take up diplomatically with Japan the question of emigration to the United States and to seek a solution of the problem by gentler means than the enactment of an arbitrary restriction law. If this should fail, then other means might be considered. But we think the time is not yet come when it would be diplomatically discreet or in keeping with our historical relations with Japan to proceed arbitrarily."

Now that a memorial from our legislature has gone to Washington a somewhat calm and dispassionate consideration of the question may be expected from that source certainly. And, as was said last week, it will be well if the people of the coast hold themselves somewhat in check on this matter. It is a question of far-reaching importance and it calls for the most careful consideration. If there is any one thing which a large part of the American people need to guard themselves especially against it is race-prejudice. The time is coming when an Asiatic will rank as high in the world as a European or an American. Let us not forget it. And let the white man understand also that the black man is slowly rising and has a future.

It is worthy of note in this connection that the Chronicle is,—so far as we have seen,—the only San Francisco daily which has taken up this immigration question. Careful, well-informed readers know quite well that it has said many unjust things against the Japanese; and it has also appealed to the prejudices of the people, seeking in every way to make a strong case.

It was not fair treatment of our editorial of last week which was given in the columns of the Chronicle on Monday. Some of the most material points were omitted—especially that one which disputed the contention of the Chronicle that the large amount of crime in California is due to the displacement of white labor by the Japanese. The admissions which we made in a spirit of fairness the Chronicle seizes upon and emphasizes, but our admission could be understood and measured adequately only in connection with our other statements.

Nevertheless the Chronicle has set forth things which demand attention. If it is a fact that whole communities are likely to be given up ere long to the Japanese, as many have been to the Italians and Portuguese and others, there is foreshadowed a situation which it must be admited would not be looked on with equanimity by our people. But that danger is greatly magnified by the Chronicle. Indeed it has put every feature of the case under a magnifying glass.

However, what we hope for is that the question will have such consideration now as will lead the United States to amend its immigration laws so that the throngs that are sweeping in from all sources will be largely diminished. We are getting more than we can properly assimilate. But let us never forget that these little brown men are no worse for us than some others are. And as to assimilation—that is only a question of time. If Japan had not been until recently a hermit nation her people would assimilate with us as readily now as do other peoples.

The Religious World.

Speaking a few days ago in Boston concerning his work in this country during the last month the Rev. W. J. Dawson said: "Everywhere there has been the note of fervor. The signs of a great quickening are everywhere. The barriers between the various denominations are dissolving. Men of all shades of thought are united in the conviction that some form of spiritual quickening is absolutely necessary to the existence of the best life of the community. That spiritual quickening has already begun, and I pray that it may continue until the whole church awakes to enter upon a new era of aggressive and triumphant Christian service."

It is important that investigations should be made as to the conditions under which people are converted. Only thus can the church attain to the best methods. Our Boston correspondent furnishes the following: "The Rev. Cornelius H. Patton, D. D., secretary of the home department of the American Board for Foreign Missions, has made an investigation of the conditions under which the foreign missionaries of the Board have been converted, asking two questions: 'When and where were you hopefully converted? Was it in a revival of religion?' His replies show that between 1885 and 1895, 103 missionaries stated they were converted in revivals; while 210, more than double the number, stated that the Christian life began unconsciously. In the next decade—1895 to 1905—67 confessed a revival origin of their religious life, while 187 said otherwise. For the past twenty years, then, out of 567 appointments, 170 were converted in revivals and 397 not in revivals. We have come almost to expect that candidates today will say, 'I do not know when I became a Christian.' The contrast of these figures with those for the first twenty years of the Board is instructive. Up to 1836, of the 97 missionaries whose life memoranda we have, 59 were converted in a revival, and 38 not in a revival. These figures, limited as they are, plainly indicate that the nurture idea of the Christian life is gaining ground steadily in our midst. The fact that these persons are foreign misisonaries, and hence have stood the test of the most exacting demands for Christian consecration and character, gives additional weight to the conclusions."

Since 1870 eight bills for the separation of church and state in France have been considered. One now before the legislative body is widely acknowledged to be a very fair one. If this goes into effect there will be no state religion in France any longer. A correspondent writes: "Devout Catholics will continue to go to mass as they have before and the priests will continue to officiate, but the funds for the support of the church will be contributed voluntarily by the believers and the state will have nothing to do with it, except so far as the payment of pensions for the next few years is concerned. No one will be taxed for the support of any religious or group of religions. There is no prospect of the bill's going into effect immediately. It is a matter that will require much discussion before it can be settled. The worst is over—the suppressing of the congregations, and the laicisation of the schools. Since that is done, and so effectually, they can wait for the actual separation of church and state." The new measure provides for very liberal pensions for the priest. It suppresses the shrines and

images so often seen in France at the corners of streets and at various places in the country, but allows the religious processions on fete days by consent of the mayor of the city. The suppression of the shrines and images it is said will be hard on the superstitious, who watch always for them and never fail to say a prayer whenever they pass them. Among the good features of this new bill is the one which proposes to leave to the new organizations under the new regime all the property that constitutes the personal fortune of the church.

A feature of the Torrey-Alexander mission in London is that it is laying hold on all classes, and a cablegram says that it promises to have the greatest results ever known from a religious campaign in that city. The first week the attendance was 101,000, an average of 8,400 at each meeting. The interest on the part of Lord and Lady Kinnard has stirred others of prominence. It is stated that the archbishops of Canterbury and York, and even the whole body of bishops have been greatly moved and that a vigorous campaign against Sabbath desecration has been started. The archdeacon of London says: "The new movement is directed mainly against the selfishness of those persons who, having the whole week in which to amuse themselves, make arrangements for increased amusements on Sunday, thereby causing a large increase of unnecessary labor, and preventing servants, railway people and others from having their weekly rest. I devoted my charge to the clergy in 1903 to this subject." Canon Newbolt is quoted as saying: "I think the way in which Sunday is desecrated nowadays is terrible. English people at one time believed in three things—the Bible, the observance of the Lord's day and sermons. Nowadays many believe in none of these." Being asked as to whether it is wrong to play golf on Sunday he replied: "I should say that golf is not consistent with the observance of the Lord's day," and continued: "It is easy, no doubt, to defend this or that man who does not observe the Sabbath day, but all such defenses are merely the thin end of the wedge." Dr. Torrey is having many conversions, but if he should not do much more than stir the professing Christians of London to that sort of activity which the conditions demand his meetings would be well worth while.

An event of considerable importance and significance in Berlin last week was the dedication of the Evangelical Lutheran Cathedral. The Emperor invited the churches of all Protestantism to take part in the dedicatory exercises, desiring that the cathedral should have such a relation to Protestants as St. Peter's has to Roman Catholics. Before its construction was begun, he said: "Most of the cities of the world have a monumental building characteristic of the city. There is St. Stephen's, in Vienna; the cathedral in Cologne, the statue of 'Liberty' in New York, and St. Peter's in Rome. Berlin has no such structure. Let us make such a one of this cathedral." Prof. Raschdorff, who designed it, visited all the great cathedrals of Europe before finishing his design. It is said to correspond nearly to the early Italian renaissance as shown in Austrian churches. The organ is the largest in the world, and cost $37,500. A Berlin correspondent of the Brooklyn Eagle writes: "The new cathedral of Berlin has not the advantages of being built like St. Paul's Cathedral in London, on elevated ground, in a position dominating the city, but stands in an open space near the Thiergarten. The old cathedral, a building of little importance, was pulled down in 1891, and the new Cathedral will have taken fourteen years to build, against the twenty years required in the case of St. Paul's, and thirty-five for final completion. Berlin's cathedral is 341 feet in length, as against the 500 feet of St. Paul's. The cupola rises to a height of 325 feet from the pavement, as against the 365 feet of the London edifice. The bell towers at both ends of the porch flank, rise to a height of 211 feet. The material used is yellow sandstone, and for the pillars costly marbles are employed of various sorts—the Brazilian onyx, black Silesian marble and beautiful specimens from Sienna. The cathedral consists of four principal parts —the church for divine service, the crypts, which are to be a pantheon encircled by chapels; a church for marriages and christenings and the long porch. The church proper covers a large area and there are roomy galleries for the court, organ, choir, the cabinet ministers and diplomats." The initial steps for the erection of this Cathedral were taken under Emperor Frederick, who planned to make it the Westminster Abbey of Germany. It is to be as planned. The remains of eighty-seven Hohenzollerns already lie in its crypts, and here will in the future be deposited not only the bodies of the sovereigns but those of other great personages. The cathedral will be open day and night. American delegates were in attendance at the dedicatory services, among them being Prof. Francis Brown, of Union Theological Seminary, and pastors of some Lutheran and Reformed churches.

THE ANTI-SALOON CAMPAIGN IN LOS ANGELES.

The Anti-Saloon League has inaugurated a vigorous fight against the saloons in Los Angeles. The Rev. Dr. E. S. Chapman, the League superintendent for Southern California, is quoted as saying: "I have given this matter careful consideration for several years, and yet I am actually astounded at the expressions of interest in the subject made to me by men whom I have supposed would be against the move. We will get much help from some very unexpected sources, nad I say with confidence that we will undoubtedly win the victory."

It seems that the movement is against the saloons only and that the plan is to leave the restaurant liquor interests unmolested at this time. The California Voice, a Prohibition organ, objects to this, and would have not only the restaurants included, but would enlarge the movement still further and include the manufacturing and wholesale liquor interests. There is no question in our minds as to the wisdom of not including the latter, and no doubt the Los Angeles workers who are at the head of the movement have good reasons for not battling against the restaurants at this time. But to show what an evil some of the restaurants are in which drinks are dispensed, we give herewith the story of an investigation made by the editor of the California Voice:

"In order that we might have some intelligent idea of the part the restaurant license plays in the awful tragedy nightly enacted in this city, we, in company with a trusted friend, visited four of the many places in the city where restaurant licenses are in force. The first visited was the Imperial, where at 8:30 fifty-five young men and young women, 30 of the former and 25 of the latter, were sitting at tables drinking. At 10 o'clock we returned to the Imperial and found 106 girls

and young women and 225 boys and young men drinking. No meals were served, not even so much as a cracker. During the ten minutes spent at the Imperial, 331 young men, boys, girls and young women were seen drinking beer, wine or khiskey, and the crowds were going and coming all the time.

"At the Palace, at 9 o'clock, in just ten minutes by the watch, 86 boys and young men entered the Palace by one door and 28 young women by another. Seated at the tables were 115 girls and young women and 250 young men and boys. Standing at the First street entrance we saw a hack driver and a young man carry a beautifully dressed and splendid looking, intelligent young woman out of the Palace, place her in a carriage and drive off. The girl was so heavily doped that all reason was gone. The only thing on any table was wine, beer and whiskey. At 11:30 we returned to the Palace, the theatre having just closed, the throng of young women, some older ones, a few 12 or 13 years old and men of all ages, so thronged the place that to accurately count was impossible. No victuals were served, only liquors, cigarettes and cigars. Mind you, these girls and women were not of the demi-monde class, but of the respectable, the middle, the fashionable, many coming in carriages, automobiles, etc. Yes, the demi-monde and all met on a common level and all drank. The Macs, the procurers, the debauchees, all sat at the tables and drank with the girls and young women, and, of course, among them were women from the under world. How many were doped and taken for the first time to houses of shame, of course we do not know. Hacks were lining up ready for business as we left at 11:30 o'clock.

"At 11 o'clock we were at the Bristol. The theatre goers were just beginning to come in as we left for the Palace. At the Bristol we counted 126 young women and 150 young men. Waiters were busy serving beer, wine and other liquors. We counted only those who were drinking, and at the Bristol there were 276 imbibing. The reader will note that we did not spend exceeding fifteen minutes at any one of the three places and that in addition to the numbers counted drinking, others were going and coming at the rate of 8 or 10 per minute. The girls ranged, we should judge, from 12 to 25 or 30 years of age and the boys from 14 to 30 as a rule.

"There were not so many at the St. Louis, but at a late hour it was filling up with young men and young women going for their drinks and several, we noticed, during a short stay at a convenient place, were coming down from the notorious rooming apartments, just over the St. Louis saloon and cafe.

"In 30 minutes of the 180 minutes, between 8:30 and 11:30, we saw in just three of the many cafes of this city 347 girls and young women and 625 young men and boys, drinking. How many more there were in the other 150 minutes of that night we do not know, and how many innocent, yet unwise and thoughtless girls are doped on drink and knockout drops in those places in one night perhaps nobody knows, but we do know that any anti-saloon crusade in Los Angeles that leaves these places out is not the kind that will meet the approbation of the mothers of this city nor will it meet the approval of the Prohibitionists."

Judging from what the Voice says, there is to some extent a difference of opinion. How much, it is not possible with our present information to tell. We quote the Voice further: "We have talked with a great many men, including all classes, and have put the question to them directly. 'Would you, if you had the opportunity, vote to exclude the manufacture, importation and sale of alcoholic liquors, for beverage purposes, from the city of Los Angeles?' In at least nine cases out of ten the answer has been, 'I would.' In every case the question was also put, 'Would you vote to close all saloons in Los Angeles, leaving the manufacture, wholesale and restaurant liquor privileges for future consideration?' In almost nine cases out of ten the answer has been, 'I would not.'"

It may be that these inquiries were largely, if not entirely, in party-prohibition circles.

But the Voice says further: "We talked with the editor-in-chief of one of our largest daily newspapers upon this subject. 'What proportion,' we asked, 'of the voting population of Los Angeles do you think would vote to prohibit absolutely the manufacture, importation and sale of alcoholic liquors as a beverage in Los Angeles?' His answer was that he thought three-fourths or more would, if a canvass was made, vote to exclude the whole business. On the other proposition he expressed himself as doubtful if it could be carried. He said he would vote for the former, but not for the latter.

"On Friday night of last week at Volunteer Hall on First street, with the hall filled mostly with men, many of whom are laboring men out of work, and many of whom are hard drinkers, the question was put for the purpose of ascertaining the wish of that class of men. On the proposition to vote the whole liquor business out of the city, root and branch, over half the men in the audience unhesitatingly raised their hands. On the proposition as now outlined by Dr. Chapman, not a hand was raised."

The belief of the editor of the paper quoted is that to close only the saloons, even if it could be done, would leave the liquor traffic in Los Angeles in its worst form. But as already indicated, we are of the opinion that the leaders in this movement know what they are about. And it is not to be supposed that having closed the saloons they would allow such restaurants as are herein described to operate very long.

Dr. Chapman is quoted by a Los Angeles paper as saying that not less than an hundred ministers and hundreds of influential laymen are pledged to battle loyally in this movement. We shall watch it with interest from this part of the State. It would be grand to have the saloons ruled out of the leading city of our Southland, and out of the second largest city in California. We hope that all differences will be sunk at once, and the campaign be carried most determinedly for the good of man and the glory of God.

CONDITIONS IN MORMONDOM.

It is well for the whole country to know with what the people of those States and Territories in which there is a large Mormon population have to contend. A few weeks ago there appeared editorially in the Salt Lake Tribune an appeal for help. It set forth the difficulties of the situation, especially for the residents of Utah, and indicated that there must be brought to bear the strongest of outside influences if the encroachments of the Mormon church are to be checked. We give the article in this connection:

"Twelve men met in solemn conclave in Salt Lake City. Their session was a private one. They had been invited separately by one of the most prominent men of this community. No one among them knew whom he was to meet. When they were assembled it was

discovered that (with the exception of the commentator, who affords this information, and who was not numbered among the twelve), they were representative Gentiles and included some of the strongest, ablest and wealthiest men of this community. They had been selected for a purpose. The subject laid before them for their consideration was, tersely stated, as follows:

'What can the Gentiles of Utah do to protect themselves against the power of the hierarchy of the Mormon church? And what shall the Gentiles of Utah do to advise the Senate Committee on Privileges and Elections of the actual situation here, so that the country may know our needs and may protect us from the dangers which environ us?'

"It was first submitted and agreed to as a state of facts that:

'As now utilized, Statehood is but a protection to the Mormon hierarchy, in its establishment of a theocratic kingdom under the flag of the Republic.

'The hierarchy holds itself superior to Constitution and to law.

'It is spreading plural marriage and plural marriage practice throughout the ranks of the church.

'Through its agents, it dominates the politics of this State, and of every county and city in the State; and its power is spreading to other commonwealths.

'It exerts such sway over officers of the law that the hierarchy and its favorites cannot be touched by the hand of justice.

'It is master of State Legislature and of Governor.

'By means of its immense collection of tithes and its large investments in commercial and financial enterprises, it dominates every line of business in Utah except mines and railroads; and these latter it materially influences by means of its control over Mormon labor and by its control of legislation and franchises.

'It holds nearly every Gentile merchant and nearly every Gentile professional man at its vengeance, by its influences over the patronage which he must have in order to be successful.

'It corrupts every Gentile who is afflicted by either fear or venality, and makes of him a part of its power to play the autocrat in Utah and to deceive the country as to its purposes and operations.

'Every Gentile who refuses to testify at its request and in its behalf becomes a marked and an endangered man in the community. It rewards and punishes at its pleasure. And the Gentiles who have gone to Washington to testify for Smoot are aware of this fact.

'Unless the Gentiles of Utah shall soon be protected by the power of the United States they will either suffer ruin or exile at the hands of the hierarchy.' "

"After these statements were accepted as the view of the twelve Gentiles who were present, it was decided to confer with other leading Gentiles of the community; to hold a mass meeting in one of the large auditoriums; to adopt a set of resolutions embodying the above, and to forward the same to Washington, as a protest against the testimony of Gentiles in the Smoot case, and as an appeal for help."

"Thereupon appeared this astounding situation:

"Every man approved the foregoing declaration of facts and approved the method by which the protest was to be sent to the world; and not one man among the number dared to stand out in public and become sponsor for this great cause.

"Every man acknowledged that the Gentiles were fighting for liberty and property here in Utah, all of which were steadily becoming confiscate to the power of the hierarchy; and yet not one of the men present would consent to offer the resolutions or to speak in support of them.

"Every man present recognized the fact that if the evil were not met and conquered now, it would grow too large for resistance, and that another generation would find itself hopelessly enslaved; every father felt that the prospects of his own children were at stake—that they would be bond or free by the issue of this conflict; and yet no man dared to thrown down the gauntlet to the Mormon church hierarchy."

"Were they cowards? No; they were of more than the average of human courage, loyalty and ability. But the merchant knew that his patronage would be made to vanish in a night; he would lose the power to meet his obligations in the world; and he did not dare to invite this destruction. The professional man knew that not only could and would the hierarchy take from him all Mormon patronage—but, if he were a lawyer, it could destroy his hopes of Gentile patronage by making him and his clients so unpopular with courts and juries that to employ him would be to invite defeat. The mining man knew that the hierarchy could direct legislation against him; might possibly influence courts, and could assuredly influence jurors to his disaster. And so it went through the range of the Gentiles who were present."

"This case demonstrates all the elements of a reign of terror in Utah. 'Liberty' is an empty word while these things can be. 'Equality before the law' is a devilish satire while these things can be. 'Americanism' is as remote from us as it is from the Zulu tribes while these things can be.

"The Mormon church hierarchy has set up in this State and in this Republic the kingdom of God on earth, the power of which it exercises with such relentless absolutism that no man dare offend lest he be made to perish in goods or chattels—in means of maintenance—in all those worldly things which make life desirable or even possible in the community.

"There is not one word of exaggeration in all the foregoing. It is presented to the American people for their consideration. Utah Statehood is a tyranny for all who do not serve the Mormon church.

"Will the Government of the United States help us? Will the American people protect us and demand justice for us?

"In the name of all that is glorious in our history, in the name of humanity, we appeal for help."

A friend in Utah has sent to The Pacific a paper containing a report of a meeting of Mormons recently at Logan, a church conference, at which it was stated by men of high rank in the hierarchy that the tribulations through which the Mormon church is now passing are according to prophecy and that it would finally triumph. Hot anathemas were heaped upon the heads of all opposers, and especially upon those who had gone on the witness stand against the church. According to the newspaper report there was open defense of polygamy. One of the speakers was J. Golden Kimball, who is one of their seven presidents of seventies; another was B. H. Roberts, whose rank is just below that of the so-called "apostles." Referring to the published report of the Congressional investigation, Kimball said: "The Congress and country know all we have done and can't find out anything more. It is in that book of 700 pages. If you have done anything you are ashamed of, hide. I am not ashamed." We understand that the second volume of that report is

ready, or will be very soon. They who get them and read them will find things mentioned therein of which every one who desires the welfare of the nation and of mankind will conclude every Mormon ought to be ashamed of. The volume may be had on application to United States senators.

The Bystander.

Elbert Hubbard.

He was announced to lecture in the Y. M. C. A. course of star entertainments the other night, but failed to appear. Who is Elbert Hubbard? He is well known as the chief spirit of Roycroft, New York, a manufacturing and printing plant. He makes furniture and beautiful books. He is an eccentric man, and wears a long tie, and believes in bathing. He publishes a little pamphlet called the Philistine, which contains things wise and otherwise. Some of the chapters have been published in book form called "Little Journeys." These are made up chiefly of reflections upon Elbert Hubbard, with incidental observations upon the subject under consideration. His writings amuse a certain class of people who like mud rather than truth. His books do not leave a good taste in the mouth. None of them are immortal, some of them are nasty. His treatment of Mozart is ridiculous, of Beecher unfair and outrageous. There is a studied attempt to be clever at the expense of dignity and truth. He fastens his victims to the cart of his ridicule and drives through his pages, dragging his victims after. Such a man does little good. He is a gossip. No publisher would publish many of his unjust and satirical conclusions. His moral standards as they appear in the Philistine are not high. Some of them are very low. He believes in license rather than liberty. In every boquet he hands out there are hidden thorns. Such flowers the world may well permit to fade untouched. He is not a man to follow nor an author to be taken seriously.

For such a man as Hubbard, the Bystander has little use.

The Great Composers.

The Bystander has found a study of some of the great composers of music a source of much pleasure. All art springs from the same stem and music and painting are especially related. The painter goes to nature and finds his colors already mixed. They are found on the cloud and mountain, in the chambers of the shell, and on the wings of birds. He does not create the harmony of color. On the other hand the musician must appropriate the sounds of nature—of brook and waterfall and sea and forest, and shape them into melody, and thus express himself in the various methods of music.

Music is more popular in America today than ever. It is really our only national school of expression. San Francisco is notably a musical city. The climate is like that of Italy, to which nearly all the great composers went for inspiration. Mozart is more popular in our country than Plato, and Beethoven than Aristotle. Handel's Messiah is as well known among the masses as "The Winter's Tale." The student of music must commence his studies back about 400 years, the legitimate age of modern music, and trace its instrumental development through Bach, Handel, Gluck, Haydn, Schubert, Chopin, Mozart, Beethoven, Mendelssohn and Wagner. He will find himself in good company. Where, for example, in all the realm of theological thinking will be found such masterpieces of scriptural interpretation as will be found in Handel's Messiah or Mendelssohn's Elijah? Where, among all the sweet elegies of faith in the realm of poetry will be found such a classic of sorrow as Mozart's Requiem? Where in all the tragedies of the masters will be found such masterpieces of discrimination, such revelations of the soul's inner life, as are found in the operas of Wagner? Should the minister give any attention to these great composers and their creations? Certainly. No minister can afford to ignore the masters in expression in any field of experience or art. Beethoven is as important to him as Raphael, and Mozart must, in his intellectual life, rank with Milton. Music is one of the soul's moods, one of the voices of the higher life, one of the divine works of God. We may not know how to play or sing. We may know when the player or singer gives expression to our own visions. The painter paints for all men. The composer creates for all men. Music is never personal, but essentially universal and racial.

Prof. Osler and His Views.

Prof. Osler of Johns Hopkins has made a sensation by declaring that men are not of much use after 40, and should be chloroformed at 60. The last statement has been denied. There are many men of little account long before the age of 40. Doubtless a man's habits and plans are formed before this period of his life. He has created, usually, his character and his foundations. Without taking up seriously Prof. Osler's rather foolish address for discussion, it may be profitable to make some observations about the ministry.

A man does not begin to preach out of his experience much before 40. Then he draws on the bank of his personal resources. Before this, he draws from his books. Book preachers are never as effective as experience preachers. Life is a man's true library. The theological student preaches for some years after graduation from his note books. Gradually he studies the note of life. Then he decides his destiny.

Maturity in the ministry is necessary to sanity and strength.

When a man reaches 60 or thereabouts he must tighten the buckles. There should be a school of training for men of this class in order that there may be a fresh baptism, and a restoration of faculties. It is not impossible for a man to grow until the end of life. Old men have more egotism than young men. They cling to conviction. Few convictions are changed after 40. The bark is tight to the tree, and falls with it. Many old men make the mistake of holding on to their churches long after they should let go. They do not know when to give up. They are bound by sacred ties and foolishly imagine that they are indispensable. A man's true life's work is over when he ceases to learn, because then he ceases to grow. To know how to grow is the fine art of old age, it is the fountain of youth. Prof. Osler admits exceptions. Let us all try to be the exception to the rule.

WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

The quarterly meeting will be held at Park church, Berkeley, Thursday, March 16. Sessions 11 a. m. and 1:30 p. m. Addresses will be given by Rev. J. K. Harrison and by Mr. Fong Foo Sec. Luncheon will be served as usual. Take local trains or Telegraph Ave, electric cars to South Berkeley. Laura T. Perkins.

THE CALIFORNIA HOME MISSIONARY SOCIETY.

It is known to most of our churches that we close the fourth year of self-support the 31st day of this month. Heretofore we have been able to finish each year unincumbered with debt. We earnestly desire to continue in this good way.

But for various reasons it seems now that we must begin the new year, April 1st, with a serious deficit, unless more vigorous efforts are made by our ministers and churches.

For one reason our churches have been more continuously supplied this year than before. We have also perhaps unwisely increased our appropriations in many fields in order to bring salaries up to a living basis. But the unwisdom of this only exists if we have gone beyond what the churches will contribute. There is no case where the increase was not absolutely justified by the conditions. In some fields we have felt compelled to retrench, though with reluctance and possible injustice.

We have paid all appropriations promptly, although to do it we have been compelled to borrow $6,000. We are therefore much behind in our current receipts at this time. We have urgent calls already in hand for $1,000. More for the next year's schedule than we paid this year.

Under other and pressing calls some of our most liberal churches have been unable to contribute as much as usual. Several others have sent in much less than before for reasons not known to us. Others still have not responded in any way.

Let us all get to work in the remaining three weeks. Let us have no debt. If those who have fallen behind will try to come up to the mark of last year; if those who have not yet taken their contributions will aim for at least as much as before, we shall come out all right. We have not spent more this year than we received the year before. We can not schedule more for the coming year than we receive this year.

We have had, on the whole, one of the best year's work in our missionary fields. In this time of special religious interest we trust the churches will not call a halt in our work, but will ask us, through their generous contributions, to go forward.

Geo. C. Adams,
Pres. Cal. Home Miss. Society.

OUR CHURCHES IN 1904.

By the Registrar.

The statistical reports of the 129 Congregational churches in Northern and Central California are in, tabulated and forwarded to Boston for publication in the Year Book.

Except for the tardiness of a dozen clerks or pastors the reports could have been completed a month ago. For two weeks after the other churches had reported the registrar waited for the reports from Weaverville and Niles.

The summaries are as follows: Churches 129; a gain of one, the Chinese church of San Francisco.

Pastors by council, 12; pastors otherwise, 67; supplying churches, 3; total, 82; without charge, 74; total number of ministers, 156. Of the 74 without charge, 22 are engaged in definite, religious, educational or philanthropic work.

The total membership of the churches is 11,950. Additions by confession, 669; by letter, 820; total admissions, 1,489. Removals by death, 135; by dismission, 699; by revision, 335; total removals, 1,169.

Baptisms, adults 233, children 451. Families 11,273. Sunday-school members 11,718. In 83 young people's societies there are 3,359 members.

The number of churches making contributions to benevolent societies is 115. They report as given to foreign missions $11,008; education, $4,188; Church Building, $3,041; Home Missions (State and city), $14,198; A. M. A., $1,882; Sunday-school society, $1,094; ministerial aid, $357; other objects, $24,454; total benevolences, $62,222. Home expenses of 102 churches, $183,526.

The gain in churches is 1, the Chinese Congregational church of San Francisco. The net gain in membership is 320. In 1903 it was 280.

In 1904 Plymouth Ave. church, Oakland, voted to disband, with a view of uniting with Oak Chapel, but on Jan. 1, 1905, the former church reported 19 members still on the roll, 11 having been added during the year and 61 dismissed.

Oak Chapel during the year received 14 from all sources.

Bethany church, San Francisco, in 1904, by advice of council, set off a large portion, if not all of its Chinese members, to constitute a Chinese church. It reports 199 members dismissed by letter in 1904. But the new Chinese church received at its organization in September and subsequently in 1904, but 83 members.

The 14 hurches in San Francisco have a membership of 2,496, a net gain of 53.

The seven churches in Oakland have a membership of 2,089, a net gain of 48. The three in Berkeley about 700. Our largest church is Oakland First, 1,388 members (since January last increased to over 1,400). The next largest church is San Francisco First—764 members. Santa Cruz has over 500 members; Berkeley First over 400; San Francisco, Plymouth and Third, and Sacramento, each over 300. The following have over 200 members each; Alameda First, Eureka, Oakland Pilgrim, San Francisco Bethany, and San Jose.

FORGIVENESS AND FEAR.

By F. B. Perkins.

Some years since a California prison commission was discussing the question of convict labor. At that time varied industries were carried on in our prisons, largely for training the inmates in some honorable and useful handicraft, thereby aiding them in regaining their forfeited place in society. Against this procedure, however, the trades unions had protested, and so the matter came up for discussion. In that conference one of the commissioners urged its continuance as an effective agency of reform, but was met by the retort, "The men are not here to be reformed, but to be punished." And unfortunately that view of the situation prevailed, with the result that for years these unfortunates have been debarred from one of the most potent auxiliaries in the recovery to virtue and manhood. Compare now with this the sentence of an English judge. "You are to die," was his language to a convicted murderer, "not because you deserve it, but that others may not deserve it." There can be no doubt which of these two sentiments comes nearest the true intent of judicial penalties. Not vengeance, but protection of society gives us the unwritten criminal law.

Yet even this is but an imperfect expression of the true ideal. It is as far, probably, as our courts of justice have ordinarily felt able to go, though confessing their defects. They have sought to mark with such accuracy as they could the guilt or the innocence of accused criminals, and, in case of conviction, to make the penalty bear as fairly on the guilt as human processes may allow. Dissatisfaction with results attainable thus, however, has led to varied efforts at a more perfect adjustment of criminal procedures to an enlarged ideal of justice. Houses of correction have been established for less hardened criminals. Still later, besides the officials, as represented by the judge, another man has not infrequently been present in court to mark offenses. His standpoint has been different. His purpose, not less than the other, has been so to deal with the criminal as to insure the protection of soociety. But his distinctive method emphasises that mercy without which perfect justice is impossible. Sometimes it is as a philanthropist that he is present; having the confidence of the judge, but without official standing. More frequently of late it is as an appointee of the court that he acts. His function is to mark, in those convicted of crime, tokens of weakness rather than indurated vice; to throw around them the arm of brotherly kindness, removing them from danger and aiding their recovery to virtue. The same charitable office is attempted in other ways. They all look, however, to the simple end—the protection of society through the reform of the wrong doer. And the one imperative demand is that in none of these merciful provisions shall there be any tampering with righteousness, any lessening of reverence for law, any escape from a wholesome dread of the magistrate's sword. For all these purposes, the suspension or remission of a penalty must be as effective as its strictest execution, must indeed tend to establish the law more firmly. Otherwise mercy would cease to be mercy, becoming thereby rank injustice, a foe to social order and public welfare.

The integrity of the divine government needs to be similarly guarded. God must be just. Not only so he must be seen to be just if he is to be a Savior. No hint of ethical indifference must cloud his exercise of mercy. Forgiveness must be rooted in something very different from easy good nature. The absolute truthfulness of Jehovah is a cardinal feature of redemption. Divine clemency must be the higher form of divine justice, its most perfect awe-inspiring manifestation.

The 130th Psalm voices this demand in a remarkable utterance. "If thou Jehovah shouldest mark iniquities, O Lord, who could stand? But there is forgiveness with thee that thou mayest be feared." Not the avenging but the forgiving God is supremely glorious in holiness and fearful in praises.

The thought needs emphatic reiteration, notwithstanding its reasonablness. As a practical conviction its acknowledgment is by no means hearty nor general. Let the statement be repeated then, that the true conception of forgiveness is not the introduction of a new or antagonistic principle into God's government. Still less is it a mere arbitrary lifting of the penalty of sin; rather it is a higher form of that justice and judgment which are the habitation of his throne. Forgiveness is a process of rehabilitation, working outward; beginning in pardon, but fully realized only in the complete making over of the offender, the extirpation of those "sinful passions" out of which sinful actions flow, and the developments in their place, of a life molded in all respects upon his who manifested God in the flesh. Beside this revelation mere vengeance would seem poor indeed.

There is perhaps a suggestion of this idea in the word used by the author of the psalm. One derivation finds its root idea in a "cutting out" of diseased flesh. And so the implication would be of a gracious process, positive as well as negative, by which, more and more, ingrained corruption is replaced by healthful growth. Whatever scholars may decide as to this particular Hebrew word, there is no question as to the substantial correctness of the idea. God's forgiveness is intended to safeguard the great spiritual interests of every one affected thereby; not only a higher form of justice than the crude methods of human jurisprudence, but something very different also from many theological notions, past and present. It does not carry with it the possibility of evading by one judicial decree the sentence which a life of sin has imposed upon diseased bodies or enfeebled minds. That is not the "full salvation" of which we often hear. Forgiveness does indeed tend to health,—spiritual, intellectual, and physical, but only as a process, a path often rocky and hedged in, seeming to turn back upon itself, and to reverse the promise of its starting. Painful experiences,—sickness, sorrow, disappointments, moral lapses, even, suffering of every form, may be, not only consistent with forgiveness, but themselves an integral part of the redeeming process; quite as much so as the brighter and more joyous features, ordinarily associated with it.

"I know, O God," said a good man of old, "that thou in faithfulness has afflicted me." And his words are not only the utterance of a profound truth, they are a repetition in another form of the sentence: "With thee is forgiveness that thou mayest be feared." The real boon of forgiveness, as regards the sterner experiences of life is its transformation of penalty into discipline, its assurance that, under the great Physician, remedy and not disease is dominant, and every pain we bear is the merciful severity of the surgeon's knife, cutting out that which would otherwise be a fatal bar to recovered health. Paul's continued thorn in his flesh, despite repeated prayer, was not a mutilation of forgiveness, a something to be ignored or excused; it was rather an integral part of God's redeeming word, which Paul could not have afforded to miss.

And so our God is watching over us with those eyes from which no smallest thing is hidden, marking all our way, observant of every sign of weakness, sin, or need, intent on supplying precisely those provisions which each case demands. Not to punish, but to deliver and to save, is his controlling purpose, whether sitting in loving communion with the faithful souls, bending over the bed of sickness, standing by his martyrs, or following his prodigal into the far country. It is winsome, this picture of our heavenly Father intent upon his children's welfare, but O, how unutterably glorious! how fearful the light in which his majesty is robed! One might even look unabashed upon the righteous judge enthroned amid the terrors of the law; but when brought into the Father's presence he must needs fall prostrate before the ineffable radiance of his love. Against penalty he might brace himself. It would at least be comprehensible. But the judgments of love must, to every mind but his own, be unsearchable and his ways of mercy past finding out.

To withhold truth is to bury gold.

Acorns From Three Oaks.

Aloha.

Saratoga's Sixth Blossom Festival.

To tell the truth we are looking for a better festival than ever this year. There is so much moisture in the ground, the buds seem in a hurry to burst forth. Acacias and almonds have been luxuriant. The pink of the apricots shows with great promise now. Peaches push on. By some astute mathematicians a few billion additional blossoms to Mr. Paul Shoup's regulation "Thirty Billion Blossoms" are prophesied. Then there is new blood in the management. President David C. Bell will put some Minneapolis business method in management. A choice young attorney, Mr. B. Grant Taylor, can give an attention to details our busy merchants could not compass. There are some choice ladies to broaden out the social functions. Best of all our whole community is loyally behind these leaders and we propose a better time for our guests than ever before, provided our guests come in true holiday spirit. The significance of Brother Bell's election is his endorsement of the grateful and religious feature of the festival and his wish that the function be kept true to its primitive and sincere simplicity. Good, willing friends, we invite you to a happy country, to a sight of floral beauty and blossom bloom unsurpassed in the world. It is our hope to give all our city friends a sight of the white valley from some convenient hill. This will give our guests the "straw ride frolic" of the early pilgrimage from Los Gatos. We are hastening the plowing to be ready. The young people are pleading for a Saturday festival so they can keep their friends over Sunday. Teachers, who want to come, ask the same appointment. I'm not a blossom autocrat. I only voice the requests that pour in on me. The Almighty clothes the trees. His servants, the ranchmen, tell you when the bloom is the sweetest and brightest. It will be a country ride you will never forget if you "loop the loop" from San Jose to San Jose via Campbell and Saratoga on the completed Interurban. If you hit "Hillis and the Mayflower" you will think you are reaping results of the early voyage to Plymouth Rock. Get your lunch baskets ready! Promise the kids they may come and swing, eat chicken and see the balloons if they will be good. The soda springs will "fizz" free as usual, coffee pots will smoke. Talk will be stimulated by tea. The only hard thing about it will be that you city folk will have to go home to hard pavements and city rush and war and cannot yet live in Paradise.

A View of Ninety Billion Blossoms from the Foothills.

The bursting blossoms as Aloha writes this later acorn on Monday point to an early Blossom Festival. Hope to give the date next week. The apricots are in bloom now, and the prune bloom follows in a fortnight.

Remembering the gusto with which our city friends enjoyed the straw rides in our blossom bedecked trucks from Los Gatos we plan just so far as possible to give every guest from the bay cities a drive into the foothills from which the sea of blossom bloom and beauty can be seen. Perhaps we can attach a coupon to the ticket promising it. It is understood that this is to be the feature of the day and we are prospecting for the sightliest and safest route. We will not try to say what you may see. Brethren, consult your glossaries; select your adjectives. But wear your easy shoes and bring your alpenstocks; for, if we are rushed, we shall gallantly give the ladies the preference. There is general consent to the policy of foothill drives. We will try to show you the finest black oak in California, the one to which President Jordan takes off his hat.

Blossoms Are Types of Resurrection.

Their beauty comes from God through the earth. We shall be happy, though we may miss President Jordan's expected oration and Mrs. Stanford's dust may be laid in the mausoleum on the very blossom day. Yes! For this is a religious festival. Mrs. Stanford has always wanted to come. She hoped to come this year. She will see it from the skies and will tell listening angels and interested friends what God does for earth's trees. Many of us will be thinking of Dr. Warren who so loved this great California valley. Some of us will miss the noble and generous Alexander, whose sacred dust rests near the great Victoria Falls in Africa. Our kindness will borrow depth and warmth from his fine courtesy. We tenderly invite those who mourn to come to the reposeful quiet of beautiful shade we shall gladly point out to them, whence they may see tokens of God's thoughts for mourners—blossoms beautiful as promises. Our pastor prays for the Blossom Festival as he prays for a revival. We pray with him that converts may blossom in the churches as opening buds on our trees.

Church News.

California.

Berkeley, First.—Twenty-one persons united with the church last Sunday, six on confession of faith.

North Berkeley.—At the communion service on March 5, twelve united with this church; seven by letter and five on confession of faith. Work on the remodeling of the church began one week ago.

Oroville.—At a communion service conducted by Rev. R. K. Ham in the First church, Sunday, March 5th, five persons were received into membership, three on confession. This church will hold special services about the middle of April, led by Evangelist Speers, from which great results are hoped and prayed for.

Campbell.—Last Sunday our church was greatly helped in having Secretary J. K. Harrison with us. Our annual offering from the H. M. Society was $70, making, with what the Woman's Missionary Society give, over $100. Our church is small, but our missionary interest at home and abroad is active and alive.

Oakland, Fourth.—Every effort is now being made to awake an interest in the union revival services, our strength being centered at the First Congregational church, where Rev. J. Wilbur Chapman is leading. Singers are sent from this church to assist the large choir, and personal workers are being of service in carrying out the entire program of the revival. The district assigned to us has been canvassed by earnest Christians and a general desire is manifested to take advantage of this spiritual blessing and get right with God. This church looks for results when the harvest is gathered. The Ladies' Aid, King's Daughters, Senior and Junior societies are all engaged in active endeavor to build up the kingdom of God. Nine new names were added to our membership at the last communion service, March 5th, 1905.

Los Angeles, Vernon.—On March 5th twenty-five were received into membership, fourteen on confession. Youth and those of middle life gathered around the pulpit, and the pastor in giving the right hand of fellowship used appropriate verses of scripture. It was a day of hope and joy for Pastor Davies and his people. With a large Sunday-school (196 present) and a growing community it looks as though the church building so lately enlarged would soon be too small for them.

Weaverville.—Rev. W. J. Speers of Oakland has been filling the pulpit the past month, during the illness of the pastor, Rev. W. C. Day. Mr. Speers during his brief stay in our community has done much good and substantial work in advancing the cause of Christianity. He has the rare faculty of getting the immediate good will of non-church going people, and at once establishes for himself a high standing both as a man and as a minister. As a consequence, his meetings have been largely attended, not only by professed Christians, but by men who heretofore rarely if ever have been seen within the walls of a church. In this brief stay he has been of great benefit to the church in that his work has tended to popularize church-going and has called attention to the fact that there is organized Christianity in the community.

Lockford.—There passed away at Lockford early Tuesday morning, February 28th, Mrs. Maria H. Foote, who for over 35 years was a member of the local Congregational church. She was born in Franklin, Delaware county, N. Y., August 12th, 1820. Mrs. Foote's maiden name was White. She was in the 8th generation in line of Thomas White on her father's side. Thomas White landed in Weymouth, Mass., in 1632. And by the intermarriage of the descendants of Thomas White with those of Peregrin White, who was born on the Mayflower. She was married to Dr. Erastus N. Foote, October 13th, 1841. Came to California in 1856, settling first at Rich Gulch Flat, Calaveras county, then at Comanche and later at Lockford, San Joaquin county, which was her home until the end Dr. Foote died in 1897. Mrs. Foote was a woman of strong character and deep religious nature. Her faith was simple and took strong hold upon God, finding in him much help in her hour of need. Her passing away was a fitting close to a life that had a large spiritual outlook. There are 34 living descendants. The funeral was held at Lockford Wednesday, March 1st.

Washington.

White Salmon.—If the reader could have looked into our Sunday-school last Sunday he would have seen a full, enthusiastic audience; a veritable workshop. Five months ago there were two uncertain, straggling classes. Now there are eight, with another in the process of formation. We have placed the school on a graded system from the kindergarten up to the Bible class. And such enthusiasm among the little people was never seen. Rev. J. Morgan Lewis, the pastor, has organized a large class of boys, who hitherto had neglected the Sunday-school. The boys have just organized a base ball team and have made their teacher manager and captain. We have 75 per cent of our day scholars in our Sunday-school. The church attendance is increasing in like proportion.

THE WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

There seems to be so much misunderstanding about a recent article in The Pacific under W. B. M. P. that I am asked to make this addition. The article in The Pacific of Feb. 23 respecting the $6,000 asked of the W. B. M. P. by the Foochow mission for two buildings, one for the kindergarten and one for the teachers, should have stated that the Board voted to build the school building first, which will cost $3,000, hoping that the teachers could live in this building until such time as further action could be taken. S. M. F.

MRS. SAMUEL GREENE.

Hosts of friends in the Pacific Northwest and elsewhere will be pained to learn of the death of Mrs. Sarah Elizabeth Greene, wife of Rev. Samuel Greene, D.D., who died at her late home in Seattle on Wednesday, March 1. Mrs. Greene had been in failing health for some time, having been stricken witah paralysis several months ago. She rallied from this, however, enough to be about the house and even out of doors, but suffered a relapse on Tuesday last, from which she did not rally. Sarah Elizabeth Moore was born at Acworth, N. H., March, 1835, being thus 70 years old at the time of her death. Her girlhood was spent in New England, and she inherited in character and life much of the sweet and refined spirit of the Pilgrims.

Later her life was spent in the middle west, and at Muscatine, Ia., in 1861 she was married to Rev. Samuel Greene. One daughter was born to them, now Mrs. E. H. Camp of Seattle. The married life of Dr. and Mrs. Greene covers forty-three years, twenty-one of these years have been spent in Washington. In the long and splendid service that Dr. Greene has rendered as superintendent of the State Sunday-school work under the Congregational Publishing Society Mrs. Greene has shared a large part, and to her helpful council and loving devotion is due much of the success that crowns these years of faithful service. Hundreds of lives in the Pacific Northwest have been touched and influenced for better things through the life of this sainted woman. As wife, mother and grandmother, as Sunday-school teacher and helper, as church member and worker, Mrs. Greene filled an exalted place

and did well her noble work. "She hath done what she could."

The funeral service, simple, impressive, and full of Christian comfort and hope, was held from the family residence Friday afternoon, different pastors of the city participating and speaking words of consolation and appreciation. C. R. G.

Christian Endeavor Service.

Rev. Herbert N. Bevier.

March 19. Topic, Glorifying God in Our Daily Work. Matt. v: 13-16; Rom. xii: 11.

The religious spirit has its beginning and its fundamental place in the heart, but springing there, it flows out into the vast complexities of life. The Christian man whose soul is saved will strive to found and perpetuate a Christian home; he will endeavor to lift up the community of which he forms a part; and his nation, and the world. He will, as the topic imports, aim to glorify God in his daily work and by so doing give a religious cast to his appointed world tasks. The Christian is not only to be a burning but a shining light, not only to possess but radiate the new spirit, and there is no more useful medium than his daily work.

The world is ever watching the man at work, seeing how he does it, and always respects one that works well, while despising him who slights it, or does it ill. Six days of every week are employed in daily work, thus six-sevenths of a man's opportunity for shining for God are here. From every point of view it is important, would we be seen to glorify God at all before men, that we do so when engaged in our ordinary secular tasks. True manhood springs, first, from a religious spirit, but that spirit will always ray itself out into virtuous action, and into right ways of doing things in the world. We are born of the Spirit if we are Christ's, but the Spirit is the root of a tree of many branches and twelve manners of fruits, or to come back to the Master's own figure, it is a light that shines out in rays of noble, clean, diligent and worthy living. We glorify God, then, at our daily work, when we are faithfully and zealously at it. It is not only true that "The world wags best for the man who does his work," but also that there is no way to reach God's ideal of manhood save by doing it. We may read the passage in Romans two ways, each with a true emphasis. "Be not slothful in business, fervent in spirit-serving the Lord," meaning as we read that we are to serve the Lord while we are diligent and ardent, which is probably the common understanding, or we may read it that we are serving the Lord when we are faithful and earnest. Only we need to be careful here as always lest we jump to the tangent error that we can do so alone and without the new spirit,—a very fertile fallacy in much present day religious thinking and endeavor.

The man who hews to the line, and drives a nail straight, not alone because he is being watched and lest his wages be lowered or his place lost if he is slothful or careless, but because it is right to do so and because "God sees him," is glorifying God and so is the woman who in George Herbert's quaint phrase "sweeps a room for God's laws and so "makes both that and the action fine."

Jehovah set his seal upon the faithful performance of humble tasks in the case of David by sending Samuel to anoint him while he wast ending the flocks of Jesse. Like David we should put religion into everything. Do hard things without murmuring, unpleasant things cheerfully, perplexing tasks patiently. Every day has its peculiar vexations, aggravations, disappointments, anxieties. It is in these that the religious spirit will make itself manifest if at all. It requires little grace to live right when things go smoothly, but when the stream is ruffled and rocks and snags are encountered, such are the times of opportunity to glorify God. Life's competitions afford a fine field for Christian grace. Two men working at the same bench, with eyes on the same promotion, two anxious that their paintings should each have the place of best light in the gallery, or with heart set on the same profit or place—to glorify God in the fierce heat of such strife requires the Spirit of Christ. Yet it is not in precisely such hard places as these that the angel opportunity waits. Here the golden rule glimmers like a star, and again, "Love one another as I have loved you." It is in learning how to be abased, as well as how to abound, in doing without as well as getting, in denying ourselves for the sake of others every day that we climb the sunny slopes of the high hill of glorifying God.

We please God and honor him when we employ every talent in his service. Have we gifts of ready speech, or graceful song as well as of industrial skill, we may look upon the use of these as a daily task for God. Evan Roberts, the leader in the Welsh Revival, illustrates this. He was a humble miner and did his work, but he saw another vision, he had other powers. He could speak with wondrous winning power to men's souls, and when the hour was ripe he did not bury his talent like the wicked and slothful servant, but used it with all his glowing and ardent soul to stir up the fires of a mighty work of grace in Wales. So David—he could tend sheep but he could do more, he could do more later on,—write sweet religious lyrics, and more still, lead armies and govern a people. He met each task as it came. Such a faithful spirit was William Ewart Gladstone. His was a harp of many strings, almost a thousand, and he glorified God with each, neglecting none. We often lazily or thoughtlessly or prudently as we say concentrate, specialize our complex natures into one narrow channel, often permitting whole areas of nature's possibilities to go unimproved and marring the whole splendid purpose of God irreparably.

Did God mean Charles Darwin to stifle his musical soul in his ardent zeal for scientific pursuit? Was he not pleased that Gladstone defended his word and truth in the margins of moments between the sessions of Parliament? Doubtless we fail often by spreading out too thin, but we do so also sometimes by sharpening our faculties to too fine a point on one narrow grindstone alone. God wants us to use all our powers for him, of intellect, heart and will, of reason, imagination and conscience. As the hymn has it, "All for Jesus, all for Jesus, all my being's ransomed powers." And in the spirit of Browning's fine lines:

> "So take and use thy work:
> Amend what flaws may lurk,
> What strain of the stuff,
> What warpings past the aim.
> My times be in thy hand,
> Perfect the cup as planned;
> Let age approve of youth,
> And death complete the same."

The experience of the juvenile court in Chicago has shown that in the great majority of cases brought before it, vice and crime among children are due to the neglect of parents. During the eleven months ending with December 1, 1904, 1,460 boys and 328 girls were tried in this court, and in far more than half the number of cases, the delinquency was due to parental neglect, to drunkenness of the father or mother, or to desertion of one or the other parent, induced by vice or dissipation in the home. The St. Louis Christian Advocate says: "The evil is not confined to Chicago. The same state of things prevail in St. Louis and in every other large city in the United States. That children should be reared by drunken or vicious parents is an impossibility, hence in Chicago alone nearly two thousand children have become charges on the public because of the drunkenness of their parents. Drunkenness is thus not only a waste, but a serious expense, for here in one city are two thousand children who must be reared at the charge of the public because their parents are drunkards. The Americans are distinguished for their business-like qualities, and in such cases as this, the presentation of the business feature carries conviction with it. If the saloon did no more than render its patrons penniless, that would be bad enough, but that is only the beginning. Open saloons signify open jails, courts and police always busy, penitentiaries and reformatories full to overflowing, poor houses and insane asylums packed with inmates and heavily increased taxation for citizens who do not patronize the saloons, who are themselves temperate and in favor of temperance, but who have not the moral courage to say in positive words that the selling of liquor shall cease."

The celebrated Jew, Israel Zangwill, claims that the Puritans of New England were practically Jews, and that the Hebraic spirit founded the United States of America. He says: "The men who were determined to lay the foundations of New England and place it beyond kingly and priestly despotism were Puritans, and Puritans are practically Jews. The social life in New England was of the Hebraic pattern; the school house and the meeting house (which is the exact English for synagogue) were the centers of communal life. The Mosaic civil code influenced legislation. The Bible was the standard book. A day of feasting in the spring and Thanksgiving in the autumn correspond with Jewish sacred days. Easter and Christmas were done away with. Sunday became Sabbath, and in Connecticut it even went in Jewish fashion at sundown on the evening before. Jews were leading shareholders in the West India Company that built up New York—the company that got its charter in that very year, 1621. The Hebraic spirit founded the United States of America." The New York Christian Advocate comments as follows: "The true 'Hebraic spirit' is one of the inheritances of Christianity; but nothing would have more stirred the ever ready righteous indignation of the Puritans than to be classed with Jews. They preached terrible sermons against them. The world did not then know how subtly yet powerfully the Jewish principles and spirit had leavened the ancient ideas and Christian development. Many elements entered into the founding of the United States: Puritan, Pilgrim, Presbyterian, Episcopalian, Baptist, as well as Congregationalists;—the ideas of England, the principles of Holland, Quakerism, Deism, 'Tom Paineism;' and the strictly Hebraic mind did something also."

MRS. LELAND STANFORD.

(From California Christian Advocate)

The death of Mrs. Leland Stanford, which occurred in Honolulu under tragic and rather pathetic conditions, has touched the whole state of California with a feeling of the deepest sympathy. Mrs. Stanford was a woman of remarkable endowments and such wide and varied experience as to qualify her for the large place she holds in public opinion.

Mrs. Stanford was born in Albany, New York, August 25, 1828; was married 1850; came to California in 1855; her husband came in 1852. He was elected governor of California in 1861 and stands as one of Abraham Lincoln's great war-governors. In all those trying years Mrs. Stanford did her part with great energy, tact and womanly power. How much this California commonwealth owes to her is not easily estimated. The "Stanford-Lathrop Home for Friendless Children" in Sacramento is but one of her minor charities. The son was born in Sacramento in 1868, but died in Florence, Italy, 1884. It was then that Governor and Mrs. Stanford decided to found the Leland Stanford Jr. University at Palo Alto. This fine memorial now stands a crowning fact to their beneficence. The inspiration, the sustaining force of this noble enterprise are due in equal measure to Governor and Mrs. Stanford.

Some time soon after the death of Governor Stanford the University's current funds were seriously embarrassed. It was a testing hour in the life of the University. Dr. David Starr Jordan says concerning these trying days: "No one outside of the University can understand the difficulties in her way in the final establishment of the University, and her patient deeds of self-sacrifice can be known only to those who saw them from day to day. Some day the world may understand a part of this. It will then know her for the wisest as well as the most generous friend of learning in our time. It will know her as the most loyal and most devoted of wives. What she did was always the best she could do. Wise, devoted, steadfast, prudent, patient and just, every word we can use was hers by right. The men and women of the University feel the loss not alone of the most generous of helpers, but of the nearest of friends."

Governor Stanford was also Senator from this State for nearly two full terms and Mrs. Stanford and her distinguished husband attended Dr. (afterward Bishop) Newman's church, Washington, D. C., and became his warm friends, and held for the most part at that time Methodist views. Governor Stanford was educated at the Cazenovia Seminary. Mrs. Stanford had later a strong leaning toward mysticism and sympathized with some of the views of Modern Spiritualism. She was, however, broad and tolerant in all religious matters.

It seems inexpressibly sad that her life should close in mystery. We are slow to accept the only plausible solution, that in a moment of temporary abberation she committed suicide by taking poison. Such was the fate of Dr. Maltbie Babcock, one of the brightest ministers in the Presbyterian church. Whether or not all the mystery surrounding her death will be cleared up, the fact remains that a heroic woman has given the full measure of her life to high ideals and her memory must remain fragrant and radiant because of her noble deeds.

God so loveth us that he would make all things channels to us, and messengers of his love. Still thyself, thy own cares, thy own thoughts for him, and he will speak to thy heart.—E. B. Pusey.

Our Boys and Girls

THE GIRL WITHOUT TIME OR OPPORTUNITIES.

"But I don't have an hour a day that I can call my own," protested Hannah, earnestly. "I am busy from morning till night, and sometimes after night. Mrs. Watson pays me well, but the work is very hard, for there are four little children in the family. I really don't see how I can do anything except what little money I can give."

"I thought you had very little time," said Mrs. Nason, "but I am asking all my girls to help, and couldn't think of missing you. Let us pray about it, dear, and see if God will not open a way for you to do something, no matter how small. It is a fine thing to give money, but better to give of ourselves, if possible."

Hannah went swiftly on to her duties in the Watson home, and had no time to think of what Mrs. Nason had said till late that night, when she sleepily knelt to pray before dropping to sleep. Little Nellie Watson was ill, and the added work made life look very gloomy just then. "I can't do anything, and it was unreasonable to ask me," she said, just before closing her weary eyes. "I am too tired to plan anyway."

The next day Nellie was worse, and Hannah took her turn with the discouraged mother in caring for the little sufferer. A nurse could not be had for several days, so the two tired workers did the best they could with such help as Mr. Watson and kindly neighbors could give. At last the little invalid was able to be about, and the household began to take on a normal aspect once more. Hannah went to Sunday school for the first time in six weeks, and, though the teacher and scholars were glad to see her back, her heart was chilled as she listened to the enthusiastic plans the other girls were making about the box they were to send to a struggling mission school in the south.

"Hannah has been too busy to help, but she has promised us some money," said Mrs. Nason, as they lingered a few moments in front of the church. The other girls spoke of her work in helping take care of Nellie, but Hannah refused to be happy.

"It is easy for them to do anything they want," she said to herself, bitterly. "They have money and time, but I am only a servant. I am sorry I ever went into that class."

During the weeks that followed, Mrs. Watson planned that her faithful handmaiden should have much leisure time, to show that she appreciated her faithful service during the dark days when Nellie hovered between life and death, but Hannah did nothing for the missionary box. "They have plenty of time," she often told herself, as she sat idle, "let them do the sewing." She sent her money to the committee, and mingled as little as possible with the other girls. If Mrs. Nason knew of the long afternoons when Hannah was free to do as she pleased, she said nothing, but redoubled her efforts to be kind to the silent girl.

In a very short time Hannah's active fingers grew tires of idleness, and she began some dainty white aprons for herself. Instead of machine stitching, that had once been considered good enough for aprons and other garments, her clothes began to show beautiful hand-work, for she was expert with her needle. When Mr. and Mrs. Watson went away for a vacation trip, leaving her to care for the house, she had more time than ever, till she actually grew tired of the even rows of stitching she had once delighted in.

"Always sewing?" asked Mrs. Locke, finding her under the apple tree in the back yard one day. "What beautiful work you do!"

After some conversation, Mrs. Locke told her errand, and Hannah could only sit and stare. "Take care of Dorothy?" she gasped, "I don't believe Mrs. Watson will want me to go."

"I have a letter from Mrs. Watson," said Mrs. Locke, "and she says she could not think of standing between you and such a chance. I have been watching you for a long time, and think you are just the right person for my poor little girl. Of course, I will pay you much more than you get here, for you will have to devote all your time to her. Mrs. Nason especially recommends you, and speaks of your zeal for the Sunday-school and its work. I am glad you sew so nicely, for you will be able to amuse yourself and Dorothy during the long hours when it is impossible for her to be out. Don't decide now, child, but wait till Mrs. Watson writes to you, as she said she was going to do so."

As in a dream Hannah saw Mrs. Locke leave the garden, and then, tears rained on the dainty embroidery in her hand. "I don't deserve it," she sobbed, thinking of the quiet life she would lead in the elegant Locke home if she took the place. "I have said I didn't want to help the missionary box because that kind of work belonged to people with plenty of time, and now I can't. It is too late, for the box was to go today."

"Of course you will go," said Mrs. Watson, decidedly, when she came home. "I simply will not have you any longer in my house. It would be foolish to neglect a chance like that. Why, Mrs. Locke says you are to share Dorothy's lessons and everything; in fact you will be more of a friend than a companion. Isn't it fortunate you have so many dainty aprons and collars and all sorts of pretty things? I thought at first you were wasting your time, but I see now it was well spent. Of course, we cannot hope to find anyone who will do for us what you have done, my child, but we are not so selfish as to want you to stay."

"I'd much rather wear ready-made things all my life, and never see handwork on my clothes than to think of the selfishness stitched into these pretty things," said Hannah, vehemently. "I don't deserve all the praise and kindness people are giving me, for I have been mean and ungrateful all summer."

"It is not too late to do better," said Mrs. Watson, with comfort in her tones. "We all do things we are ashamed of, and your aprons will remind you of your resolve to do better as long as they last."

"If Hannah Palmer can do this much for the missionary box, I can, too," said a girl, looking at the neat garments for the destitute scholars of the little southern school. "And all handsewing, besides! I am ashamed of the few machine-stitched things I have to send."

"She says she is making up for lost time," said Mrs. Nason, packing the clothes in a big box, "but I cannot see where she ever lost a bit of time. She is always busy."

"Her life is a constant rebuke to me," said another girl, with tears in her eyes. "I strive to do more, but Hannah is always able to accomplish wonders among the young people."

"Her work for poor Dorothy would be more than most of us would feel like undertaking," said Mrs. Nason, "but she cheerfully works whenever she can. She is one of the best helpers in the class."

"The very best," cried all the girls, and Mrs. Nason did not contradict the loving assertion.—Hilda Richmond

THE MUSIC OF OUR LIVES.

Ruskin, writing of some of the enforced pauses in our lives, says:

"In our whole life-melody the music is broken off here and there by 'rests,' and we foolishly think we have come to the end of the tune. God sends a time of forced leisure, a time of sickness and disappointed plans, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent and our part missing in the music which ever goes up to the ear of the Creator. * * * Not without design

does God write the music of our lives. Be it ours to learn the tune and not be dismayed at the 'rests.' If we look up, God will beat the time for us."

PERILS AND PILLARS OF THE HOME.

(Rev. James H. N. Williams, Pastor of Simpson Memorial Methodist Episcopal Church.)

The world's noblest institution is the home. It has had a more far-reaching influence than school, or church, or state. You may dismember the state, disorganize the church, and disband the school today; but let the home abide, and tomorrow you may re-establish the school, re-organize the church, and reconstruct the state, and begin anew the perpetuation of the power and blessing signified by these agencies.

The home is divinely set, more than any other institution, as the foundation of all that may be meant by the "Social Organism"; and the very stability and perpetuity of Society and Government are guaranteed through it.

The home is not only the first, but it is the best school the child ever enters; and though he may wander far over the world's winding ways he will never forget the threshold crossed and the hearthstone left, nor will time obliterate the vision of her who was the center of that sacred sanctuary—his mother. This first school is the place where the mother tongue is mastered and where the first lessons with lifelong influence are taught in the great matters of morals, aesthetics, social laws, politics, patriotism, and religion. Here also the holy ministry of mercy finds its first and fairest field. To practice the principle Pope has expressed: "That mercy I to others show, that mercy show to me," we first learn how at home where forgiveness and forbearance are taught as requisites for peace and as principles of right. The tiny bruised finger held up to be kissed is not only healed by mother's lips, but a sobbing heart is soothed and the great lesson of compassionate tenderness is taught. Here also standards are first set, ideals are first formed, and ambitions first fired. To tenderly bear and to graciously forbear, to manfully strive and to worthily endure, to be meek and yet courageous, to require justice and to be magnanimous are principles of the highest order when wrought out in the experiences incident to the regular order of life with its associations and its interdependencies. But it is the home that first instills them.

From the helplessness of infancy to the frailty of age the home stands as one of the greatest and best forces that touches human life and makes for all that is good and noble in man. And when time's winter frosts have fringed man's brow in whiteness and the earthly end cannot be far away, where would he wish to "husband out life's taper at the close" save at his cherished hearthstone with all the recollections of his well-spent life rich with the hues and perfumes of love and labor gilding his passage to the narrow house and illumining his path to the skies?

Mrs. Hemans may say:

"The stately homes of England,
How beautiful they stand!
Amidst their tall ancestral trees,
O'er all the pleasant land,"

but the simplicity of the peasant's home with its white-washed walls, its roof of thatch, its lattice-laden vines where rose and woodbine clusteringly commune, attracts and charms the traveler seeing the country as it is perhaps more than the "stately homes" with their "ancestral trees." But simplicity of charm without yields to the grace and virtues of parents and children within; and while these abide, the world's geography may change but England's strength will remain. On our own Atlantic seaboard homes were first established; and from their Puritanic centers flowed streams of influence formative of national character. As the wilderness was broken and the primeval forest was penetrated the primary object was to establish homes in the clearings made. Truly the charm and strength, the potency and power of perpetuation of worthy principle, and the essential value of the nation is in the people; and the home is one of the greatest and best of all agencies making the people in the strength of noble character.

This institution of the home has now become such an integral part of our Christian civilization that some may question the possibility of any power uprooting it. But it must be remembered that everything that is good has to contend with antagonistic evil, and that downward and backward to barbarism is neither hard nor far, and that the past furnishes examples of great declension. Therefore if there be such perilous possibility, and if it "concerns the country that each home be a world profound, respected, communicating to its members an ineffaceable moral imprint," then it becomes the duty of all guardians of the home to strike at every peril and to strengthen every pillar which in the one case threatens its existence and in the other upholds its domestic unity, integrity, and sanctity. Not to do this is to be self-registered as an enemy to private and to public good.

Times may change, customs may vary, requirements may differ as decades are formed and ages are multiplied, yet the fundamentals of the home, involving marriage monogamous and voluntary, with its authority, protection, and reciprocity, and including fellowship pure, and companionship holy, from which comes posterity, must be held sacred through all times, or one by one its pillars will fall until this noble temple fair lies in ruins while man mourns and angels weep.

Let me then enumerate some perils and indicate some pillars. It must be manifest that interference with the elements constituting the home and infringements upon its rightful time, order, secrecy, sanctity, pleasure and progress are perils to it—perils more vitally so than diseases noxious, contagious, infectious, virulent.

William George Jordan says that hurry is the American scourge. He affirms that "Nature is very un-American," because "nature never hurries." The high pressure of modern business life is such that "business men forget that their place in the home should be something greater than being merely 'the man that pays the bills.'" (Ibid.) This high-pressure policy is against the welfare of the family life in the home, and hence a peril.

Rooms in apartment houses with meals taken at restaurants do not build up home life and must be considered a peril.

Saloons are ever the enemy of all that is good. With their "family entrances" and open doors for the child with beer bucket to be filled, for the young man taking his first departure from home teachings and traditions, and for the husband and father whose earnings (little or much of it) finds the way to the saloon till instead of for the benefit of his home and family, is the greatest peril threatening the home; and weak is the voice raised against this enemy.

I will mention but one more peril—divorce. Marriage is monogamous. Divorce is "progressive polygamy." Out of marriage comes parentage. Children have prescriptive claims, and are the inheritors in their birth to rights of parental protection that cannot be transferred and from which there is release only in death. Divorce, so capriciously sought and so readily granted today, infringes on these rights which ought to be to all parents as sacred as life itself. The home should be a place of cherished memory. But how shall children find in recollections of parental separations and divorces "intangible, indivisible, and inalienable capital" out of which to construct worthy character in them-

selves and to establish ennobling homes that add to the permanent value of the national life? It is not to be expected. Dynamite ignited blasts and rends and shatters to pieces the rock into which it has been placed. Divorce entering the home blasts and rends and shatters to pieces its holy memories, its sacred joys, its hopeful prospects, and inflicts irreparable damage to the children born into it and the social life of which it was a part.

Space allows but a word to indicate some pillars sustaining the home.

First of all is its divine constitution. The Church of Christ that holds up its purity and pleads for its unity is a strong pillar. The Bible that shows the divine law and the Sabbath that affords spiritual privileges are pillars also. The literature that advocates its value and contends for its sacredness, together with every example of its simplicity, love and unity, where "dear relations mingle into bliss" are pillars of that institution for which we pray: "God bless our homes."

Sunday-School Lesson

A STUDY OF GOD'S WORD.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

First Quarter. Lesson XII. John ix: 1-11. March 19, 1905.

Healing of the Man Born Blind.

To the thirty-three parables the thirty-three miracles of Jesus may well be added; for the latter were, in fact, parables, too—deeds packed with an inexhaustible symbolism. . . . The uplifted stones, the glaring faces of those who thirsted for his blood, has just forcibly reminded Jesus of the rapid approach of the night of death, in which he must cease from these symbolic deeds. He will crowd the few remaining hours full of them. . . . Among the lazzaroni crowding the approach to the temple stands the well-known beggar blind from birth. Pfenninger, with the instinct of a poet, imagines a discussion among the apostles as they half halt in passing: "Judas began, 'His parents must have heavily sinned.' Thomas replied, 'Or God foresaw great sin in him.' John adds, 'I know not what to think thereon.' Peter finally breaks out, 'Master, tell us who.' " . . The words of Jesus may have fallen upon the ears of the unfortunate man, all the more alert because the other sense was lost. Those words may have been the seeds of that faith which was so soon to shake like Lebanon. "Neither this man nor his parents!" . . . What joy to be rid of the odious imputation cast at him from childhood, that his phenomenal suffering must be the penalty of phenomenal sin! "Now, that he is in this sad and, humanly speaking, remediless plight, he furnishes a rare subject for the display of my divine power, I will make him a new, indubitable, and lustrous seal upon my claim to Messiahship." . . . It pleased the Master to condescend to the use of the crude materia medica of the day in order to strengthen the growing faith of the unfortunate man, and to make the cure the more conspicuous. Across the city he goes, holding the poultices of clay to his sightless eyes, followed by an ever-increasing crowd of curiosity-mongers, some of whom, no doubt, gibe at his credulity. He went; he washed; he saw. As the clay lozenges dropped, Siloam's mirrored surface reflected for him the beetling crags of the temple-crowned mount, and over all the azure dome. . . . What wonder that his very neighbors doubted the identity of the man upon whose expressionless face the light of the soul was now pouring through his opened eyes! The man himself has passed into a new world, but has no doubt about his being the same man who once cried on the temple steps, "Pity one born blind!" Nor has he a shadow of doubt as to who wrought his cure. Mayhap some hired and over-alert emissary of the Sanhedrim hales him before that august body. It was, for them, the most unfortunate "catch" they ever made. The man deposes himself like a self-possessed witness. He rests the irresistible lever of his logic upon an indisputable fact, and bears down upon it with the vigor of true manliness. Behold you, the ancient, vaunted, colossal superstructure of an effete ecclesiasticism topples to its fall! There is a wild scurrying to its rescue. . . . . The attempt is made to terrorize the man's parents into the lie that his blindness was not congenital. Their very timidity embraces the value of their testimony. The man himself is now recalled, and, as if in his absence a foul plot had been discovered to foist Jesus upon the nation by means of a fictitious miracle, he is adjured by all the pains and penalties at discretion of the Sanhedrim to deny the validity of his cure. . . . . Like a pillar of Hercules this humble man stands while the highest court of his nation frets itself into a foam of rage against him. He is overborne at length, and swept contemptuously out like so much filth and offscouring. But he is quickly found of Jesus and ensconced in that Church against which the gates of hell shall ne'er prevail.

The Teacher's Lantern.

I picked up an autograph album in the home of my friend, Professor Sultzberger, in Frankfort-on-the-Main, and, opening it at random, my eye fell on the, to me, familiar handwriting of the first Methodist bishop to make the circuit of the globe. The sentiment was one never to be forgotten: "The question is not so much how sin got into the world as how to get sin out of the world.—C. Kingsley." . . . Jesus steers his disciples away from a subject that is purely speculative in character. He attempts no theodicy. He simply affirms that in this instance, though the parties were not sinless persons, the uncommon suffering was not due to an unusual degree of sin in them. But Providence would avail himself of this instance of phenomenal affliction to show the Divine power that was in Christ. . . . An eccentric thought which Victor Hugo somewhere weaves into one of his fictions is this—the normal condition of our world is one of darkness, only relieved by the intrusion upon it of the illuminating orb. What may be a mere conceit as regards the material world, is a fact in the moral sphere. The utter and obstinate darkness of men's minds to the things of God is only relieved by him who said, "I am the Light of the world." . . . Professor Tyndall can trace the subtle metamorphases of sunlight in its manifestations in organic and inorganic, vital and physical power. In every fire that burns, in every flame that glows, he sees a dispensing of light and heat which originally belonged to the sun. Yet, when it comes to believing that the moral darkness of the human soul can be irradited, and its weakness stored with higher potencies, he hesitates, he denies. The miracles of sunlight to one so competent to define and trace them, ought to make belief in the miracles of martl illumniation comparatively easy. . . . John's glowing narrative gives us a dissolving view, fascinating and impressive. The pitiful mendicant fades away, and in his stead appears a glorious confessor, witty, dauntless, meet to be enrolled in the noble army of the faithful, if we but knew his name. . . . Converts shouldn't be coddled. The healed man was left to his own resources, left to fight it out with the august assembly, to suffer extreme ecclesiastical penalty, all with no word to comfort. Thus he endured hardness. And it was good for him. . . . Excommunication put the mark of moral leprosy on the Jew. If he died there was no mourning for him. If he lived no one could come nearer to him than four cubits. His social and religious privations were of the direst sort. But all this was as dust of balance compared with denying the reality of his cure, or the worth of the Prophet who had effected it. Converts of to-day may well imitate such an example. . . The glad acceptance of Jesus by the beggar, his stubborn rejection by the chiefs of the nation, has its modern analogue. Jesus is set for the fall or rising of many. He is still a savor of life unto life, or of death unto death.

Mosaic from Commentaries.

A blind man: Blindness is common in Palestine to a degree which we in Western lands can scarcely realize. There is probably no country in the world, except Egypt, where this affliction is so prevalent. At Gaza, for instance, it is said that one-third of the population have lost one or both eyes; and, from my own observation in that city, I should unhesitatingly say that the statement is not exaggerated.—Tristram. Who did sin: The connection between sin and suffering was an elementary principle with the Jews. Its application to the lives of individuals without evidence of special sin is condemned by our Lord. In this instance the question was complicated by the fact that the man had been born blind, forming an ethical or theological puzzle such as the rabbis were fond of discussing. Two alternative solutions presented themselves—either that the calamity was due to the sin of the man's parents on a principle of transmission or that it was due to sin committed by the man himself. In the latter case it might be either punishment by anticipation or for sin committed in a previous state of existence. But probobly the disciples were speaking generally, and had no precise conception of the various possibilities involved in the first part of their question.—New Century Bible.

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Prayer.

Go not, my friend, into the dangerous world without prayer. You kneel down at night to pray, and drowsiness weighs down your eyelids; a hard day's work is a kind of excuse, and you shorten your prayer, and resign yourself softly to repose. The morning breaks, and it may be you rise late, and so your early devotions are not done, or are done with irrekular haste. No watching unto prayer! wakefulness once more omitted; and now is that reparable? We solemnly believe not. There has been that done which cannot be undone. You have given up your prayer, and you will suffer for it. There is a guilty feeling on the soul, and you linger at a distance from God. It is no marvel if that day in which you suffer drowsiness to interfere with prayer be a day in which you shrink from duty. Moments of prayer intruded on by sloth cannot be made up. We may get experience, but we cannot get back the rich freshness and strength which were wrapped up in those moments.—Frederick W. Robertson.

TELL ME.

Tell me all the good you can about the people that you know. Tell me only the good about the people of whom you speak. Tell me the things which will make me think well of people and of life. Tell me the things which will make my sun shine, my heart glad, and my soul to rejoice. Tell me the things which will straighten up my thinking, and give me the right principles of work and of play and of thought. Tell me the things which will make me ashamed of compromise and pretense. Tell me the things which will make it easier for me to believe in the religion of Jesus Christ as a working theory of life. Tell me the things which will harden into a steady conviction my belief in the Christianity of the Son of God. Tell me the things which will fortify my faith in man, in God, and in heaven. Tell me the things which make you cheerless and needy, and I will tell you of the Man who understands, and who says sweetly, seriously, and savingly to you, "Come unto me, all ye that labor and are heavy laden, and I will give you rest!"—Edward Franklin Reimer.

"The LETTER KILLETH."

The letter may be described as "The Asses' Bridge of Preaching." If it is not the most severe test of a preacher's capacity it is certainly one of them. It is by his method of treating the letter that his capability to teach, guide and enlighten can be best known. We do not mean today that many a man has stumbled at the asses' bridge of the letter and not become a brilliant preacher afterwards, just as many a good mathematician has succumbed at first at the asses' bridge of Euclid. But what shall we say of those preachers who can hardly go beyond the letter and are consequently unable to give a proper idea of the spiritual greatness of God's message? To our mind they are failures and have mistaken their vocation.

"The letter killeth" for precisely the same reason that the Law failed—because it is weak and does not reach the fallen, frail, and blind condition of man. Man is spiritually blind and must have spiritual things made so very plain that it is impossible for him not to see them. This the letter or language cannot do. So a sinner descends into his grave to perdition because his soul was not properly enlightened and consequently he was not able to exercise the saving function of faith.

What is the remedy here? It is spirituality or spiritual teaching. Spiritual teaching seizes on the weak and imperfect letter and forces it to deliver up the wonderful secrets of God's mind that lie hidden in it. It also attacks the sinful, sad and blind condition of men's souls and prepares them for the reception of the spiritually prepared gospel. This it does mainly by illustration, exactly in the way our Lord did who was the greatest of spiritual teachers.

Without spiritual teaching or spirituality, learning and eloquence are of no avail. Some teachers stick fast in the letter and cannot go beyond it; others go a little beyond it but are glad and thankful to return to the letter as a safe and convenient base; while others go far afield, fully exploring the spirituality of the mind of God, so far as man can explore it, and carrying their hearers along with them. These last are the truly great preachers of the world and are alone fitted to have the care and cure of souls. E.

THE ENGLISH LANGUAGE.

English is said to be one of the most difficult languages in the world for a foreigner to learn. The verbs and prepositions are particularly puzzling. A professor in Columbia School of Mines tells of the troubles of a Frenchman with the verb "break."

"I begin to understand your language better," said my French friend, M. De Beauvoir, to me, "but your verbs trouble me still. You mix them up so with prepositions."

"I saw your friend, Mrs. Berky, just now, he continued. "She said she intends to break down her school earlier than usual. Am I right there?"

"Break up her school, she must have said."

"O, yes, I remember, break up school."

"Why does she do that?" I asked.

"Because her health is broken into."

"Broken down."

"Broken down? O, yes. And, indeed, since fever has broken up in ner town"—

"Broken out."

"She thinks she will leave it for a few weeks."

"Will she leave her house alone?"

"No; she is afraid it will be broken—broken—how do I say that?"

"Broken into."

"Certainly; it is what I meant to say."

"Is her son to be married soon?"

"No, that engagement is broken—broken"—

"Broken off."

"Ah, I had not heard of that."

"She is very sorry about it. Her son only broke the news down to her last week. Am I right? I am anxious to speak English well."

PREACHING AND PERSONAL WORK.

There is no comparison whatever between what will be effected by good preaching and what will be effected by constant personal work. Take a church of one hundred members; such a church under an excellent pastor would be considered as doing an exceptionally good work if on an average fifty were added annually to this membership. But suppose that that church was trained to do personal work, and that fifty of the one hundred members actually went at it. Certainly one a month won to Christ by each one would not be a large average. That would be six hundred a year instead of the fifty mentioned above. A church of many members, with the most powerful preaching possible, that depends upon the minister alone to win men to Christ by his preaching, would not accomplish anything like what would be accomplished by a church with a comparatively poor preacher, where the membership generally were personal workers.—Selected.

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